

The Poman

der: of prayer.

W.H. *W. H. Ireland Junr.*



O man vnkynde
Were in thy mynde: My paynes sincer
And thou shalt fide To here my herte,
Mye true & kynde.

By one of the deuoute fathers of the
Charterhous of Shene.



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CAn exortacion to the reders by
a brother of Syon.



Consydering the
myscry and infel-
licite of this our
moste peryllous
tyme / howe the
flood of synne
hath ouer runne
all the worlde: so
that charite and
peace is almoste extynct / fayth disper-
sed / hope dissolued / vertue and pyte out-
lawed / sayntite adnulled / presthode dis-
teyned / religion decayed. In maner no
constaunce in the people / no fidelite be-
twene neyghboure and neyghboure /
neyther in byeng nor sellynge / nor any
other cōtracte. One scantly may truste
a nother. And nowe suche is the excesse
of glotony / and so the people doth nour-
rishe theyr bodys : that abstynence is
banysshed / & lechery exalted. Virgines
hath loste theyr dyamonde of chastyte-
nes / and haue founde the rayle of bold-
nes / whiche is the nouryce of wanton-
nes. Matrimony is tourned to the lust

The pom.

A. ii.

of the body. wolde god it were nat four-
ned in to auoutry. where bpō our moste
holy father in heuen / whiche was wōte
with his swete rodde to correcte vs .
Howe sore agreued & displeased with
vs / shaketh his terrible swerde of Jus-
tice ouer vs . yē daylye with the same
doth bete vs with famine / deth / and
pestylence / with sodayne deth / & straūge
serkenes in our bodics : and all this is
for the synne of our bodics . And ouer
all these withi numerable mo miseries.
what dyspysion is amonge the prynces
and heedes of the churche / I reporte
me vnto you. I do feare me to the great
hurte and opressyon of the people. But
very assured I am that it is to the great
domage of grace / and losse of many a
soule. what kynde childe of god is there
in this worlde that seeth his father so
sore displeased / and also his mother the
cathollicall churche so sore decayed / but
he wolde be sorry / tremble / and quake /
and seke alwayes for remedye howe he
myght agayne be reeonsyled to his fa-
ther and helpe to redresse his mother so
wounded and dysfigured that fro the
heed vnto the fote I wote nat in what

degre or state of Christes church. I
 may say that there is the lyfe/the helth
 and the conuersacion that shulde be and
 hath bene in christyanite: our lordc Je-
 su remedye it / and helpe it. For onely
 the werke of his insuperable mercye is
 must nedes be / for it passeth the power
 of man/for of manes behalfe I se no re-
 medy / but penaunce and prayer. And
 now the hertes of the people be so sore
 deiecte and conuerted to the affections
 of this worlde/andso depely encombred
 with the studye & busynes therof / that
 they hertes can nat pray. But whyles
 they mother doth praye / they hertes
 be full of wordly cogitacions / and dis-
 tracciōs of mynde. They many tymes
 agaynst they wylles / to the greate
 losse of the fruite of they prayer: which
 if it were pure nothyng myght resist it
 it wolde ascende to the thorne of god as
 scripture sayeth. And fro thense it wold
 nat departe whyle it had obteyned the
 petition. For as saynte Austyne sayth.
 * Impossible it is that the prayer of
 many shall nat be herde / specially whā
 it doth procede of pure and meke hertys:
 For the gospell of Christe doth shewe

Ecclesie.

xxxv.

Ad fra-

tres i be-

remo ser.

xxiii. ca.

glosa ad

Ro. xv.

Luce. xi.

Ecclesia.
xxxv.

Lu. xviii

Psalm.
re. clama
uit ad me
sc.

Lu. xviii.

As the importune prayre with cōtynua
all perceuerance/ albeit the thyng seme
impossible that we aske of god / it wyl
at the laste incline the care of the mercy
of god and obteyne conforte / as he shew
wed in the parable of. iiii. loues. And nat
withstandyng that we be nat his fren
des: but wretches and synners: and
therefore by reason of our synne he seeth
in vs no cause to haue pyte on vs. yet
cōtynuall prayre wyl baynquish him
and inclyne his mercy and charite to re
lyue our necessytyes: and satysfye our
requestes. * As he shewd hym selfe in
the symplytude of the wydowe and the
buryght wyse iuge / whiche for the wy
dowes importune and contynuall crye
and clamour was compelled and fayne
to gyue sentence with her. So god wyl
do/ for so he promysed vnto his people.
With what so euer synne / temptation/
seckenes / losse of goodes / or other ad
uersyte of the worlde we be bered / call
and praye perseuerauntly and we shall
haue conforte. But he byddeth vs pray
and cease nat. But alas for sorowe that
prayer is in maner gone. I mene the
contynually affection/ mynde / and de

lyze to god and godly thynges/with ha
boundaunce of dedes of pyte and almes
accordyng to theyr abylyte. For who
hath these: he contynually doth pray as
this treatyse folowynge more largely
doth declare: And sheweth also what is
prayer / and howe we shulde orde our
prayer / & our selfe in the tyme of prayer
And howe we shulde make our petition
with many other greate comodities
and benefytes whiche cometh by pray-
er. And specially remedies agaynste
wandryng myndes and vayne cogita-
tions in tyme of prayer. whiche sym-
ples consyderyng / and seying howe cha-
rite of the people is nowe very colde.
And almes whiche hyd in the bosome *Ecclesia.*
of the poore was wonte to praye in- *xxxix.*
stauntly: but nowe hath ceased / for ly-
tell is gyuen in the respecte as it hathe
bene. Therefore I was very glade that
this treatyse fortunied to come to my
handes/lyth I founde it both good/de-
uoute/fruytfull/& catholicall/thinkyng
howe many hertys of the people shulde be
moche cōforted therein/dyd cause it to be
imprynted/& so moche more rather that
the drawer & auctoure of it/is one of the

deuoute fathers of the Charterhous of
Shene / whose vertue and lernyng is
well approued. wherfore deuoute re-
der I counsell the to bye this swete trea-
tyse / and exercyse thy selfe orderynge
thy selfe there after. And I doute nat
but thou shalt do moche honoure to
god / suffrage to all cristen people / and
to thy selfe moche profyte and edifyng /
whiche almyghtye god graunte to all
the reders thcrof. A M E N.

Here foloweth the table and chapit-
res of this presente treatyse.

The prologue of the treatyse fo-
lowynge.

The p[re]face.

The diffinicion of prayer. Capi. i.

That we shulde ofte tymes vse pray-
er. Capi. ii.

Of the profyte that cometh by pray-
er. Capi. iii.

Of thre thinge necessary to be considered
afore the begynnyng of prayer. Ca. iiii.

Howe there is two maners of pray-
ers: of the whiche one is called vocal /
and the other mentall. Capi. v.

Of two thynges necessarily required:

to prayer. **Capi. bi.**

COf certayne thynges that wyll gyue
a man occasion to prayer. **Capi. bii.**

CHowe in tyme of prayer somtyme
the mynde is moche distraught by rea-
son of worldly busynes: and remedies
for the same. **Capi. biii.**

COf other maner of distraccions. And
the causes: & remedies of the sac. **Ca. ix.**

CHowe a man may orde hyme selfe in
tyme of prayer. **Capi. x.**

CHowe after prayer wyll folowe rep-
tations of vayne glory. And howe they
may be eschewed and auoyded by dy-
uers remedies. **Capi. xi.**

CHowe the fynall intente of our pray-
ers shulde be the laude and praise of god
and howe we may lawfullye desyre in
prayer all other thynges necessary / re-
ferryng them to this ende. **Capi. xii.**

CFor whome we shulde pray. **Ca. xiii.**

CHowe he that wyll haue his prayer
ascende to god muste make it two wy-
ges. **Capi. xiiii.**

CThus endeth the table of this
present booke.

The prologue of the treatise
folowynge.



With the grace of god I
intende in this treatise
folowig to shewe howe
a man ought to ordre
himselfe i tyme of pray
er / and what shulde be
the fynall intente therof / and for what
thynges I thynke it mooste expediente
for to pray. But fyrste of all I shall de
clare what is prayer after the diffynici
on of saynte Augustyne / and this in the
fyrste chapitre. In the seronde chapitre
that a man shulde ofte tymes vse pray
er. In the thyrde chapitre of the pro
fyte that cometh therby. In the fourth
chapitre of thre thyngs necessarye to be
cōsidered tofore the begynnyng of prai
er. After this I shall speke of two ma
ner of prayers / that is to say / of mentall
prayer / and vocall prayer. The whiche
saynt Bonauenture deuydeth in to two
partes / that is in to pure vocall prayer /

and myrte vocall prayer. whiche is one
and whiche is the other/it shalbe decla-
red in theyr places. But my speecyall
intente and meanyng is moste of the
myrte prayer. For that as I suppose is
moste necessary for to be bled of suche
persones for whome I wryte this trea-
tyse. But peradventure some men wyl
incrueyle why I dyde nat wryte this
mater in latine style / for than it myght
haue bene vnderstande of many perso-
nes: as well of alpens as of this lande/
but in englyshe / the whiche but fewe/
that is to say onely englyshe men / or
suche as haue ben couersaunt in englande
do vnderstande. The cause is this: I
was desyred both of lerned and of vnler-
ned to wryte this treatise. Nat for the
lerned / for they vnderstande scripture/
and knowe this mater better than I/
but for the vnlernd that lacke know-
lege of holy scripture/ to instructe them
in the ordre of prayer. That is to saye/
to shewe the for whoe/or what thynges
it is most expedient to pray/ & what shuld
moue the to praye deuoutlye/ and gyue
them occasyon to perceuer therein/ with
suche other as shalbe conteyned in the

sayd treatyse folowynge. Nowe I haue
made and were to suche poyntes as may
be objected of some quicke witted per-
sones, I wyl beseeche the deuoute chris-
tians for whome I haue taken this la-
bour / and wyten this mater at theyr
desyre to the honoure of god / and to the
profyte of theyr soules and myne / to
loke vpon it substantially. And nat be
contented with redyng it ones ouer / but
kepe it with them contynually / vsynge
ofte to rede it ouer / vnto suche tyme as
they be veray perswaded therin / for I trust
the offer that they rede it the better they
shall lyke it. And lyke as a Bomander
whan it is chauffed and made warme
with contynuaunce in a mānes hande
gyueth a fragrant and swete smell / so
I truste this Bomander of prayer / for
so I wyl this treatyse be named / if it be
ofte tymes looked on and red with good
purpose to practyse suche thynges as
shall be conteyned therein / wyl gyue a
fragrante smell of spirituall conuersacy-
on and luyng to the deuoute reders of
it. The whiche if it so do / I pray them
to gyue laude and praisynge to god ther-
fore. And contrarie wyse where any

thyng is anywyle ascribe it / I pray the /
to my insufficiencye and ygnorance /
whiche lacke bothe lernynge and elo-
quence. Finally I beseeche all them spe-
cially that shall profyte by this poore
treatyse / to praye for me a wretche /
whiche hath bestowed this labour to
the honour of god and theyr edifyng /
that I may werke in myne owne lyfe
these instructions that I haue gather-
ed and wyrtten for them. And I shall
pray for them by the grace of god / who
euer be with them. A M E N.

C Emanuel.

The preface.



In late tyme I haue bene
instantly desyred of cer-
tayne spirituall frendes
to write some treatyse
that myght be inductyue
and also demonstratyue
to suche deuoute persones as lacke let-
nyng and knowlege of holy scripture /
howe & vnder what maner they myght
ordre them selfe in prayer. To the per-
formacion of this charitable desyre and

requeste I knowe my selfe vnworthye
 and vnable / both for lacke of specula-
 tion and practyse theroof. That withstan-
 dyng I wpll desyre my sollicitars in
 this mater to call with me to our sauy-
 oure Iesu chryste / sayng as one of his
 Disciples dyd. *Domine doce nos ora-*
re. That is to say. *Lord or maister*
teche vs to pray. This done I shall stu-
 dy with diligence / some thyng to satisfy
 theyr desyre / as it shall please
 our forsayd maister Iesu
 to gyue me
 Grace.



The diffinicion of prayer.

Capitulū. i.



Firste I thynke it
very expediente
to shewe you the
diffiniciō of pray
er/ that ye may
the better knowe
what it is. Sait
Augustine saith.

Quid autem est

Ser. ccs
xxix. de
tempore.

betio : nisi ascentio anime de terrestri-
sus ad celestia : inquisitio supernorū :
inuisibilem desiderium : As who shulde
say . Prayer is nothyng els but an as-
cencion of the soule from erthly thyngs
to heuenly thynges that be aboue/ and
a desyre of thynges inuisible . We may
take this diffinicion that whan we pray
we shulde nat wylfully suffre the affecti-
on of our mynd; to rest on worldly crea-
tures / but we shulde haue our desyres
elevate vnto god omnipotent in heuen.
And this appereth well in the begyn-
nyng of the prayer the whiche Christe
dyde teache to his disciples : where as
we say . A Pater noster qui es in celis :

Mat. vi.

sanctificetur nomen tuum. O our fa-
ther the whiche arte in heuen / sancti-
fied be thy name. This worde In celis
as sayeth the glose ordinary / is put
there bycause that we shulde in tyme of
prayer eleuate our myndes vnto the spi-
rituall heuens / where as is the father
omnipotent most excellent in his glory.
we shulde so orde our selfe in prayer
that we myght truly say with thapos-
tle saynt Paule. * Postea autem con-
uersatio in celis est.

Ad phe.
ip.iii.

That we shulde ofte tymes vse
prayer. Capitulu.ii.

In many and dyuers places of ho-
ly scripture we be exorted and p-
uoked to frequentacion of prayer. It is
writen. * Orattonibus instante vige-
lantes in eis in gratiaru actione. Use
you to pray instauntly / nat slepynglye /
nor slouthfully : but quykely & deuout-
ly gpyngre thankes and praynges to
god. It is also writen. * Subditus
esto dño : et ora eum. Subdue thy selfe
man to thy lorde god / & make thy pray-
ers to hym. Also. * Non impediatis

Ad cele.
sen.iii.

psalm.
xxvi.

Ecclesi.
xviii.

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orare semper. Let no thyng be impedym-
 ent to the / but that thou mayste be
 euer in praycr. Also our sauour christe
 in the gospell of Luke. *¶ Oportet sem* Lu.xviii.
 per orare et non deficere. ye shulde euer
 be prayng and neuer cease. And tha-
 postle saynt Paule. *¶ Sine intermis-* 1.ad thes.
 sione orate. That is to say. Praye you
 and cease nat. And also: ad Timothei.
¶nolo ergo viros orare in omni loco. I 1.ad Tim.
 wyll that me be prayng in euery place. mo.ii.
 But bycause these wordes soundeth to
 be very streyte / if we take the litterall
 sence of them. For it is very harde / and
 almoste impossyble for any man euer to
 contynue in actuall prayer. A certayne
 holy doctoure expoundynge sayeth. *¶*
Nullus desinit orare: nisi qui desinit bene- Beda su-
 facere. As long as a man is doynge any per Luc.
 good dedes: so long he is prayng. And ca.xviii.
 excepte he cease from doynge good dedes:
 he ceaseth nat to pray. This expolition
 maketh the wordes before sayd easy /
 and conforteth the reders or herers of
 this / yet nat withstandyng I wyll ex-
 horte euerie deuoute christiane to gyue
 them selfe to vocall prayer as nyghe as
 they may couenyently and expediently.

The pom.

B

For doutles therof wyll come greate
profyte and manyfoldc fruytes / of the
whiche by the grace of god parte I shal
brieffly and shortly touche.

¶ Of the profyte that cometh by
prayer. Capi. iii.

Domella
lxviii.



¶ The holi doctour saith Iohn
Chrysostome saith. Magnū vere bonū charissimū
of o. &c. To byng you in
moche latine it is greate
laboure to me / and but lytell profyte or
none to the reders. For my purpose is
specially to write to suche persones as
be vnlerned / & nat to the that be lerned.
wherfore herafter I shal leue the latin
and speke the sence therof in englishe /
trustyng that it shalbe more cōpendio^s
to me / and more acceptable to them for
whome I wryte. This doctour Chri-
stostome sayth. Prayer is a thyng of
greate vertue & goodnes. For if ye take
greate pfyte by cōmunication with a
mā that is appbate & singuler in vtues.
Howe moche more sayth he shall that
pson haue that in his prayer speketh to
god / the whiche is the lord & gyuer of
all vtues. Saint Augustine sayth that
prayer doth call the grace of the holy

Ser. xxx.
de reposit

ghoste to a mānes soule / it putteth a
way all hardnes of herte / it maketh fa-
sting & abstinence to be dulcet & delecta-
ble to a mānes soule. And lyke as a mā
can nat make a pſyte refectiō by meale
without drinke / so fasting without pray-
er can nat pſyrtely nouriſhe the soule.
Prayer cauſeth a pſon that is in deadly
ſyne / & in the ſtate of dāpnaciō to reſe-
fre his ſynne / & to be made the chyld of
ſaluaciō. Prayer as ſaith Rudolphe the
Carthusian i a certayne ſermon is a vi-
tue iſteimable / & of ſufficient efficacy to
impetrate & get all thing that is good &
to repell & withſtande all thyng that is
nat good. By prayer we obtayne paciſce
in al ſeakenelles / diſeaſes / & aduerſities.
By prayer we may ſubdue al euyl affec-
tiōs. By prayer we may preyue the ſub-
tylties & diſceits of our goſtly enemies /
& be able to reſiſte & auoid the. By prayer
we may gladly ſuffre & ſtrōgli bere with-
out tediousnes al penitēcial labours &
afflictions. By prayer we may be able to
pſyte in the ſwete exerciſes of ſpirituall
lypynge. By prayer we may reſtreme the
beſty all & carnall appetits of our bodies.
By prayer we may eſchewe the delectaci-
ō of vaine thought. By prayer we may

stablyſhe our hertes in conſtaunt pur-
poſe and ſpirituall ſtrength to the plea-
ſure of god. Prayer is moche profyta-
ble at euery neceſſyte / for by it we may
remoue and expell fro vs all wycked ſpi-
rites / and call for our helpe and conſo-
lacion the glorious angelles of heuen.
For as ſaynt Bede ſayth. * Lyke as a
cheſe doth ſte away whan he heareth the
clamoure or noyſe of his reſiſtentes : ſo
doth our ghosly enemy the deuyll whā
he heareth the clamoure of prayer. And
lyke as theyr neybourcs come at theyr
calling to helpe them that be in daun-
ger of theues / ſo do the good angelles
of god come to helpe vs agaynſte our
enemyes whan we call to them by pra-
er. The manyſolde afflictions of kyng
Pharaoh by the prayer of Moyses were
euer withdrawen & taken away. whan
the chyldren of Iſraell murmured a-
gaynſte god in deſerte / ſomtymes he pu-
niſhed them with fyre / ſomtyme with
brennyng ſerpentes / and ſomtyme by
other means / of the whiche it were to
long to ſpeke now / but euer whā Mo-
yses prayed for the our lord withdrew
his ſwerde of vengeance fro them. By

prayer hyng Dauid was deliuered fro
the persecutions of Saul and Absolon.
By prayer Helyas obtayned of god
that it shold nat rayne by the space of .iii.
yeres & .vi. moneths / and thā he prayed
agayne for to haue rayne / and it plea-
sed god to sende sufficiente therof for
the production of fruytes and other ne-
cessaries. By prayer Heliscus dyd reyle
fro deth to lyfe the chyld of the Sūna-
myte with whome he had his hospita-
lite. It wolde aske a long space to speke
of all the myracles and other thynges
that the prophetes and other good men
of the olde lawe / and the apostles with
other true christians of the newe lawe:
hath obtayned of god by the vertue of
prayer. wherfore I wyl let them passe /
prayng you my spirituall frendes to be
contented with these fewe / the whiche
I haue nowe shortly touchyd. And for
a breue cōclusion of this matter I shall
hrynge one auctorite of the gospel that
doth sufficiently expresse what profyte
cometh by prayer / though there were
no mo in all holy scripture but onely it.
Our maister Christe in the gospel of
Marke sayth. **¶** Quicumq; orantes Capl. ii.

petitis : credite quia accipietis : et tunc
monet vobis. That is to say. what to ca
reepe tyghtwysly desyre of me by pray
er / bescue that ye shall haue it / and ye
shall haue it after your desyre / or els
moche better / and more for your profy
te. Wherfore sayyng that prayer is of so
grade dygnyte / and so acceptable to god
Let vs nat forget to pray / but let vs oc
cupp our selves therin / as moche as we
may conueniently. But per aduenture
some of the worlde wyll say. Prayers
is ordeyned to contemplatyfe and religi
gious persones / for they haue nothing
els to be occupied with / wherfore let
them pray. But we that be men of the
worlde haue other busyness to do / and
therfore we may nat be euer rennyng
to the church to make our prayers. It
shalbe sufficient for vs to pray on the ho
ly dayes. I feare me lest there be many
of this faulte in the dayes / more is
the pyte. And I thynke that the cause
therof is blyndnes of herte engendred
by custome of synne. From the whiche
to be deliuered : our mother holy chur
che both pray sayng. *A recitate cor
dis libera nos dñe.* I knowe nat what

It shulde auayle to exhorte suche persons to prayer/ excepte they wolde fynde purge theyr soules from this blyndnes by contricion/ confession / and satisfacion. yet nat withstādyng if they wolde fall to prayer/by the vertue therof/they myght obteyne grace, to ryse the more quychely from theyr synfull lyuynge. But my purpose as nowe is to wyte specially to suche deuoute persones/ as I truste wyll nat to theyr knowlege rest in dedly synne / for all the temporal lures of this worlde. And I truste of that disposicion there be ryght many. whose nombre I beseeche our lord to multiplye and encrease. These deuoute soules I wyll counceyl ofte tymes to vse prayer/ and nat to make suche excuses as the other persones before sayd do. For as sayth saynte Iohn Chrysostome in his foresayd homily. It is no sufficient excuse to say they may nat be euer at the churche to praye. For a man that is well disposed may pray in any place where so euer he is. For it is neyther the place/ nor the tyme that is impedymente to prayer. ¶ If a man neyther lyfte by his handes

towarde the heuens / nor knele on his
knees / nor make tunsyon on his breste/
yet shall he make a parfyte prayer / if he
rende to god onely a feruent and des
uoute mynde. That man that is come
of noble blode and ryall progeny may
be at lyberte to frequentate the churche
and other secrete places at his pleasure
for his deuotion. And therfore may he
the more quyetly gyue hym selfe to bo
call prayer. And nat onely whan he is
secrete / but also whan he is in company
he may vse to pray / though his prayers
be than the shorter. As for an example /
whan he sitteth at dyner / or souper / or
whan he is somtymes at other honeste
recreasyons : he may lyfte vp his herte
vnto god / sayng in his mynde / though
he speke nothyng with his mouth.
Jesu haue mercy vpo me / and forgyue
me all my synnes. Jesu gyue me grace
to be thy true and faithfull seruaunte.
Jesu make me to loue the with all my
herte & al my soule. with suche other as
it shall please god to put in his mynde /
somtymes sayng oue / and somtymes a
nother. And if it please hym to speke
with his mouth he may somtymes say

Que benigne Iesu. And somtymes. Que
maria. With suche other shorte prayers
as shall come to his remembrance / the
whiche saynt Augustine calleth. Oros
nes iaculatories. That is to say / Pray
ers iaculatory: or redy at the hande.
And they be very profytable and expe
dient to obteyne grace. Thus may the
man of worshype occupye hym selfe in
prayer. Other men that be of inferiour
degreess whether they be marchantes/
yomen / or craftes men / or of what con
dition so euer they be they can nat be ex
cused / but they may vse moche prayer
if they wyll. For if they be rydyng or
goynge in iourney / they may haue space
prough therto / if they be at home at
theyr occupacions or sellynge of theyr
ware / yet may they vse suche shorte prai
ers as I haue before sayd: in theyr shop
pes or other places where they be. For
god regardeth more the herte & mynde
of hym that prayeth / than he doth the
place where he prayeth. The prophete
Hieremy beyng in the foule prison / and
standynge in clay and dytte / made his
prayers to god. Danuell in the lake of
Lyons dyde also praye to god. Jonas

being in the bely of a greate fyssh he dyd
nat forget to pray. The thefe hangyng
on the crosse at the right hāde of chryste
made his prayer in fewe wordes. Job
spryng on the doughtfull dyde offre vp
his prayers to god. And all they by the
merites of theyr prayers were herde of
god / and they obteyned theyr desyres
so theyr greate consolacion and esforte
Here may ye se that god doth accepte
the deuoute prayer of mā in what place
so euer it is sayd. Therefore my entirely
beloued frend; let vs exercise our selves
in prayer as moche as we may / neuer
despayne it for the tyme nor for the
place. For euery tyme / and euery place
is apte and conuenient for prayer. For
if we geue our selves thus to prayer / I
trust in the goodnes of god we shal tast
of the holosome and swete fruytes that
cometh therof / of the whiche parte I
haue shortly touched here before.

Of the thynges necessary to be con-
sidered afore the begynnynge
of prayer. Capm.

After the mynde of the mellyflus
hous doctoure saynt Bernarde in
his boke of sentences: It is necessarye

for euery person to cōsyder thre thinges
 tofore the begynnyng of theyr prayer.
 fyrste what thyng they intende to aske
 in prayer. Secondarily of whome they
 aske. Thyrde them selve that do aske.
 As to the fyrste party I say/it is neces-
 sary to cōsyder before theyr prayer/
 what thyng they intende to aske in pray-
 er / lest peraduenture they shulde aske
 that thyng that shulde be cōtrary vnto
 charite / as the deth of theyr enemyes/
 damage of theyr neyghbours / or other
 suche. He that so prayeth deseructh nat
 for to be herde of god. For he in the gos-
 pell of saynt Luke / the fyrte chapitre
 both exhorte vs for to loue our euyll
 wyllers or enemyes / and to be benefical
 all to them that do hate vs / and so pray
 for the that wrongfully do psecute vs.
 But if we pray for the remission of our
 synnes / for the grace of the holy ghooste /
 for vertue / for spirituall wysdome / for
 faith / for trouthe / for iustice / for mekones
 for pacience / & for suche other / than al-
 myghty god of his infynyte goodnes
 wyll quykely here vs / & graunte our de-
 syre. For of them that in prayer asketh
 suche thynges almyghty god speketh
 by his Prophete Esay sayeng .

Cap. vi.

Cap. lxx. 24

whan they be spekyng I shall here the/
and tofore they begynne to crye I shall
graciously here them. Secondly we
must consyder of whome we aske any
thyng by prayer for the saluacyon of
our soules. For we ought to haue afore
our eyes as the onely graunter and gy-
uer of our petition / that is to say god
omnipotent. And in hym we must con-
syder .ii. thynges / his infinite goodnes /
and his superexcellent magestye. His
goodnes by the whiche he wyll frely
graunte vs our desyre / and this shall
cause vs to haue a greate confidence and
truste in hym. His magestye by the
whiche he may graunte and gyue what
so euer it shall please hym. And this
shall cause vs to gyue honoure and reue-
rence to hym / as it becometh the crea-
ture to gyue to him that dyd create and
make hym. Thyrdly we must consyder
our selues who and what we be that do
aske any thyng of god by prayer / that
is to saye / that we be wretches of the
worlde & greuous synners / deservynge
to obteyne nothyng that we praye for/
as of our owne merytes : but onely by
the greate mercy and goodnes of god.

And this wyll cause vs to humilite and
meke our selves in the syght of god/and
than we may be sure that he wyll nat
dispyse our prayers. For the prophete
sayth. * Our lord hath looked on meke psal.
men : and he hath nat dyspyled they? L4.
prayer.

How there is two maner of pray-
ers : of the whiche one is called
vocal / and the other
mentall. Ca.v.



Where by a holy doc-
toure of two maner of
prayers : of the whiche
one is called vocal pray-
er/and the other is cal-
led mentell prayer. *
Vocal prayer is that / the whiche is
spoken by mouyng of the tonge and of
the lypes : and by pronounsyng of the
sounde. Of this prayer speketh the pro-
phete in the thyrde psalme sayng. *
Vocce mea ad dñm clamaui : et exaudi-
uit me de monte sancto suo : I cryed to
our lord with my voyce / and he herde
me from his holy hyll. And also in the
xvii. psalme. * In tribulatione mea

et 4th sal. 77.
1.

inuocauit dñm: et ad deū meū clamaui.
Et exaudiuit de templo sancto suo: vo-
cem meam. &c. In my tribulacion I in-
wardly called our lord: and I cryed to
my god: and it pleased hym from his
holy temple to here my voyce. After
the mynde of saint Bonauenture in his
thyrde question vpon the. xiii. distincti-
on/ in the. iiii. boke of the matter of the
sentences: vocall praye may be deu-
ded in to. ii. partes / that is to say: in to
pure vocall praye/ and in to myrte vo-
call praye. Pure vocall praye is whā
a mā speketh the wordes with his mouth
without any affection or deuocion of the
mynde perceyuyng therto. And this is
but of small merite and lytell effecte / if
there be no intencion actuall nor virtual
goyng tofore / but if it haue an inten-
cion goyng tofore/ that is to say if a mā
at the begynnyng of his praye lyfte vp
his mynde to god with good purpose to
pray deuoutly/ than is this praye me-
ritorio^s: though his mynde afterwarde
by fraylte be nat moche theron/ it is suf-
ficient to excuse a man of his duty.
Myrte vocall praye is that the which
is spoken with the mouth / and proce-

deeth fro the herte with ardaunt deuotion
and seruēt affection of the mynde. This
maner of prayer is very good & profyta-
ble/ and greatly accepted in the syght
of almyghty god. And vnto suche per-
sones that perceyue theyr deuotion to
encrease by spekyng of the swete wordes
in prayer/ this myrte prayer is comonly
the beste: & this I thynke doth fortune
most ofte in good deuoute people of the
worlde / for whome I specially wyte
this treatise / the whiche haue a good
mynde to serue god. But yet they haue
nat experience of the delectable spiritu-
all lyfe/ nor byde neuer taste the swete
delicious wyne of the lyfe contēplatife
whiche god hath reserued vnto suche
persones that be as it were sequestrate
from the worlde/ and the affectiōs ther-
of / & thozugh the mortification of sen-
sualite be made by the grace of god
moche spirituall. The mētall prayer of
the whiche herafter I intende to speke/
as it shall please my maister Jesu for to
gyue me gracc/ I thynke is the beste/ if
it be vsed sobriely and discretely. For els
it is so laborous and so vpolente / that
within shorte space it wyll byrnyng a man

unto suche debilitacion and weykenes
of bpayne that it wyl cast hym in great
daunger of sickenes / or some other grete
inconueniencce.

Mentall praye is that the whiche
is offred to almyghty god with partyte
feruoure of spirite and deuotion of the
mynde / without any sounde of wordes
spoken by the mouth. This praye is
of greate effecte and profytable if it be
vsed discretly as I sayd before. In some
case the myrte vocall praye is better to
some persones than is this. But if we
shall speke simpliciter and without any
suche respecte I thynke this mentall
prayer is the beste. For vocall prayer
bothe pure and myrte may be spoken
and sayd whan the mynde is occupied
with vayne cogitations of thyngs sayd
or done in the worlde / the whiche par-
teyneth nothyng to theyr praye. But
this mentall prayer is of so noble and
so pure nature / that it wyl nat at that
tyme admytte any other thought that
shulde be impediment or lettynge to it.
For whā a man prayeth mentally / his
mynde is onely therupon / or vpon due
circūstaunce pertainyng therto. And if

any other thought by chaunce do occu-
py his mynde / for that tyme he ceaseth
to pray mentallyc. This prayer is of
greate excellency and dignite / tis the
very true and faythfull ambassadoure
betwixte god and mānes soule. For
there can none aduersyte let hym but
he wyll go the ryght way to the celestia
all palays / where as the kyng of all
kynges: and lorde of all lordes doth co
tynually tarye / and there effectuously
with due honour and reuerence shew
the causes of his comyng. yea / and this
heuenly messenger ordereth hym selfe so
wysely and so amply that the moste
hygh and almyghtyeste kyng and em-
peroure wyll nat lightly deny hym any
maner of thyng that he desyreth. But
what so euer he charitably asketh / this
most henely kyng graciously graunteth.
On this maner prayed Anna the wyfe
of Helcana / as it is expressely manifest
by the Bible in the fyfte booke of the
kynges. whan Hely the priest dyde be-
holde her face largely perfused with tea-
res of deuotion. She prayed to god by-
cause she had bene all her lyfe without
any fruite procreate by the seede of man

The pom.

L

that it wolde please his mercy & good-
nes to graunte her a sone that myght
be his true seruaunte. As she prayed in
this maner. Hely seynge her lippes
moue and heyringe no voyce thought
that she had bene inebriate with dryn-
kyng to moche wyne. It may well be
that she was drunken / but nat of this
materiall wyne made of grapes by the
craft of mā / but she was drunken with
spirituall wyne of deuotion the whiche
came fro the wyne seller of heuen / wher
of the holy ghoſte / the thyrde persone
in trinite is the tauerne / or vyntener.
Oh howe blessed is he / or she that may
be inebriate with this wyne: I beseeche
you all my spirituall frendes to pray for
me a wretche / that I may haue grace
so to ordre my selfe that I may deserue
some thyng to taste of this wyne / to the
laude and prayse of hym that is bothe
wyne and vyntener. I mene of this de-
uoute and swete mentall prayer / of the
whiche to speke a lytell more I holde it
expedyent. wherfore I wyll exhort
suche persones that by grace can and
may practyse them selfe therein to vse it
with discrecyon. And if they perceyue

the selfe strong of nature and may well
away therewith / to vse it ofte / but nat
long at ones. If they perceyue the selfe
weyke or feble in brayne / it is good for
them to vse it but a lytell. It is a prynci
palle to pray mentally. And therbe as
I suppose but fewe that be conyng ther
in. This arte perceyueyth most special
ly to cōtemplatyfe persones: and other
deuoute secular persones that haue suf
ficient knowlege of scripture and spiri
tuall thynges. To other / vnderued per
sones it is moste profytable to vse the
prayer of mouth / geyng therto the de
uotion of mynde as moche as they may
And this for a conclusyon / as sayth saint
Thomas. It is expedient for euerie per
son to exercise and vse that maner of
prayer / whether it be mentall or vocall
rather / whiche they fynde most swetnes
and increase of deuotion.

Of iiii. thynges necessarily requyred
to prayer. Capi. vi.

If that the prayer of man shall be
pleasaunt & acceptable in the syght
of god / it must haue two proprieties:

The pom.

C. ii.

that is to say / deuocion & continuance.
Firste I say our prayer must be offered
to god with deuocion / and with inward
ly affection of herte and mynde / or els
it is no meruayle though we be nat
herde of hym to whome we praye. For
if a man shulde make his supplicacion
to a greate pynce of this worlde in any
necessary cause / eyther for hym selfe or
for his frende / and dyde nat speke effec
tuously nor hertely in the sayd cause /
but slouthfully and as it were slepyng
ly pronounce his wordes / so that the
pynce myght well and cudydently per
ceyue that his herte dyd nothyng agre
with his wordes : it is to be supposed /
that he wolde deny his petition or sup
plicacion. So lykwys whan the ex
cellent pynce of heuen the whiche kno
weth the herte and thought of euery p
son / doth perceyue that in the tyme of
prayer our hertes be nat cōsonant with
our wordes : it is no meruayle though
he regarde nat our petitions or prayers
wherfore it is very expedient if our prai
ers shalbe accepted of god / that we en
deuer our selves to pray with fernoure
and deuocion. Of certayne thyngs that

shall gyue vs occasyon to deuocyon in
tyme of prayer I shall shewe you heraf-
ter by the grace of Iesu. But fyrste I in-
tende somthyng to speke of the conty-
nuauunce that we shulde haue in prayer.
Our saypoure Christus in the gospel of
Matthe, doth prouoke vs nat onely to
prayer sayng. *⁊ petit et accipietis*
querite et inuenietis; pulsate et aperietur
vobis. That is to say, Aske and ye
shall haue / serche and ye shall fynde /
knocke & I shall open to you. In these
wordes we may haue a greate cōfidence
and truste to obteyne what so euer we
ryghtwislye desyre by prayer. For he
that byddeth vs aske wyll nat deny. If
he wolde haue denyed / he wolde nat
haue bydden vs aske. And therfore saith
sayth Augustine / *Sermone quinto de*
verbis dñi in euangelii scdm Mattheu.
He that counceleth thus to aske / wyll
he deny: as who wolde saye / no. But
peraduenture somtymes he wyll nat
graunte our petitions by and by / but
deferre vnto a nother tyme. And that
for diuers causes: the whiche if I shuld
nowe recyte / they wolde aske a longe
tyme / and therfore I wyll let the passe

Capl. vii.

all excepte one that is moſte for my p^{re}ſe-
 pte. After the oppoſition of dyables doc-
 tors ſomtymes almyghty god deſer-
 reth to graunte the p^{re}ti^ons of his ſup-
 plicantes and ſeruauntes : bycauſe he
 wolde that they ſhoulde contynue and p^{er}-
 ſeuer in prayer. For perſeuerance in
 prayer and in euery good dede is wor-
 thy to haue a greaſe rewarde / and ther-
 fore it is wyten. Qui perſeueranc-
 rit vſq^{ue} in finem hic ſalutus erit. Who
 that in goodnes doth perſeuer vnto the
 ende he ſhalbe ſaued. And alſo of the
 perſeuerance in prayer / it is wyten.
 Eccleſia. A. Vtq^{ue} eſt finis orationis /
 de p^{ri}ncipiu. The ende of prayer is bet-
 ter than the begynnyng. Wherefore our
 maſter Chriſte ſayth. A. Oportet ſem-
 per orare et non deſicere. ye ſhoulde per-
 ſeuer in prayer and nat fayle the. Thus
 both our ſauour Jeſus ſpekyng in ho-
 ly ſcripture / exhorte vs to the contynu-
 aunce and perſeuerance in prayer.
 And he doth nat onely counceyle vs by
 his ſwete and comfortable wordes : but
 alſo he prouoketh vs thereto by fami-
 liare examples. Of the whiche one we
 rede in the. xviij. chapiter of the euange-

Mat. x.

Capl. vij.

Lu. xviij

liste Luke / where he sayth. **¶** *Iude*
quidā erat in quadā ciuitate. &c. There
was a iuge in a certayne cyte the whi-
che dyde nat feare god nor man / vnto
whome came a certayne wydowe of the
same cyte / desirynge hym that he might
haue ryght of her aduersary. He defer-
red and wolde nat regarde her wordes
of a longe season. But yet at the laste
by cause of her importunyte he remem-
bred hym selfe and sayd. Though it
be so that I drede neyther god nor man
yet for her perseueraunte instaunce and
desyre I wyll se that her aduersary shal
do her no wrong / leste peraduenture at
the laste thozugh her importunyte she
wyl be vnto me moche tedious. This
afore sayd parabole spake our sauoure
Iesu Christe for to prouoke vs vnto the
contynuannee of prayer. And in lyke
wyse as the iuge dyde deferre by a long
space / and yet at the laste dyd cōdescen-
d vnto the desyre of the wydowe by cause
of her contynuyng instaunce. So wyll
the most glorious father of heuen som-
tyme deferre for to graūte suche thinges
as we do desyre of him by praier. But if
that we wyl pseuer alway / & call to him

Luce .xi.

continually/at the laste he wyll graunte
our petitions: by cause of our importu-
nyte. Also of this matter we haue a no-
ther parable in the gospell of Luke.
where our sauoure Christe sayth. **¶**
Quis vestru habebit amicu. &c. whiche
of you hath a frende and goeth to hym
at mydnyght sayng to hym. My frende
I pray you lende me. iii. loaves of bread
for I haue a straunger comē to me/and
I haue no breade to set on the table be-
fore hym. And he beyng within sayth
answeryng on this maner. I pray you
dyscuse me nat / for my doores be shette/
and I and my seruauntes be all in bed.
I can nat nowe ryse and lende the you.
yet he is nat contented with this an-
swere / but tarpeth styll continuallye
knockyng and callyng/ and wyll nat re-
tourne to his hous tyll he speede of his
purpose. I tell you trouthe sayeth our
maister Christe. If he wyll nat aryse
bycause he is his frende/ yet for his im-
probite or his importunyte/ at the laste
he wyll aryse and lende hym as moche
breade as is necessary. ¶ Se here my
ghostly frendes howe our louyng lord
and maister Iesus Christe sheweth to

bs this parable to prouoke vs to the
perceuraunce of prayer / whose counsell
and puocation if we folowe / bndouted-
ly as this mā causeth his frende to ryse
at mydnyght and lende hym breade .
So wyll almyghty god though he de-
ferre for a tyme / gyue vs all thyng ne-
cessary / if we call to hym with contynu-
aunce and perfourmaunce of prayer.

Of certayne thynges that wyll
gyue a man occasion to pray
deuoutly. Capi. vii.

I Promised here tofore that I wold
shewe you of suche thynges that
wyll gyue you occasyon to deuotion in
tyme of prayer / wherfore by the grace
of Iesu nowe I shall do my diligence to
perfourme that promyse . It is a specy
all helpe to deuotiō before your prayers
to make a due preparation . Therfore
it is wyten . Ante ofonem prepara-
tiam tuam. Before thy prayer prepare
thy mynde / or thy soule therto . But
peradventure some men be ygnoraunt /
and knowe nat howe to prepare them /
therfore I shall shewe the after my sim-
ple reason the maner thereof . Cxix

Ecclesia.
xviii.

When ye entende to pray / tofore the be-
gynnyng of your prayer call to mynde
partc of the many and greate benefites
with the whiche god of his goodnes
hath sufficiently idued you. As the bene-
fytes of your creation / howe he created
and made your soule to his owne symp-
● lytude or lykenes. Of your redemption
howe it pleased the seconde persone in
trinite to come fro the glozy in heuē vn-
to this vale of misery / and here to suffre
greate pynnyng and paynes all the tyme
of his lyfe / and at the laste moste bytter
passion and deth on the crosse / for the re-
demption of you and all mankynde. Of
your pseruation / howe that god of his
Angeler graciousnes hath pserued you
from the fyrste day of your natiuite to
this present tyme / gyuyng you meate &
drynke & clothes : and all other thyngs
necessary and expedient for you to haue
And besides these many tymes he hath
delyuered you fro the icopardy of corpo-
rall deth. where as if ye had ben deed at
that tyme / pchaunce your soule shulde
haue bene in great daunger of dāpnaciō
by the reaso of dedly synne / in the whi-
che paduenture at suche tyme ye were

culpable. Of your pmyssed glorificaciō
howe god of his charitable benygnyte
hath predestinate you to be perpetuall
inheredytare of the kyngdome of heuē/
where as ye shall haue the frucion and
clere syght of his deite/ the whiche shal
be more ioy to you thā my pen cā write
herte can thynke / or mouth can speke.
Remembryng these with suche other / as
it shall please god at that tyme to put in
your mynde / gyue laudes and thanks
hym/ nat onely for the: but also gene-
rally for all his other benefyts the whi-
che be innumerable. Whā ye haue thus
done/remembre howe vnthānkfull & howe
vnkynde you haue bene to hym / that
dyde neuer before gyue hym due than-
kes for all suche his greate benefytes /
but mooste vnkyndlye forgetyngc them
haue offended his magesty by the rea-
son of innumerable synne / the whi-
che ye haue comytted by all the ty-
mes of your lyfe. Beseeche his grace
than of mercy and forgyuenes know-
leggyng your-selfe to be a wretched syn-
ner / and of so greate fraylte that ye
be neyther able of your selfe to praye
deuoutly/nor to do any other good dede

Psal.
Lxl.

acceptable to hym. Desyre hym mekely
and louynglye that he wyll wytsafe to
directe your prayer / so that it may be
acceptable to hym / and profytable to
your selfe / and all other thynges neces-
sary to be prayed for / saynge with the
Propheete Dauid. **Dirigatur dñe**
ofo mea : sicut incensum in conspectu
tuo. Good lord I beseeche the that my
prayer may be directed and ascended in
the syght of the / lyke to the swete odour
of incense. Thus orderyng your selfe
as I haue nowe sayd / I truste in the
mercy of god that ye shall make a con-
uenient preparaciō goyng before your
prayer. And this take ye for the fyrste
thyng that shall gyue you occasyon of
deuocion. ¶ The seconde thyng that
shall cause you deuoutly to praye : is to
remembre fyrste what nede and necessitye
ye haue of prayer as cōcernyng your
owne persone. Secundarily what nede
generally al the worlde hath. And third
ly what nede the soules haue that be in
the paynes of purgatory. ¶ First I say it shall moue you to pray
deuoutly if ye entierlye wyll consyder
what nede you haue of prayer / as con-

cernyng your selfe . For if ye examyne
your conscience depely / consyderynge
discretly howe your fraplte is moche in-
clyned to pryde / to wrath / to enuy / to
flouth / to glotony / to auarice / to leche-
ry / and to the spyces and bzaunches of
them. And on the contrary parte howe
flowe ye be to visyte the seke persones /
to cōforte them that be desolate & lacke
consolacion to gyue almes to the poore
people. &c . And howe tedious it is for
you to here the worde of god preached /
to here your masse & other dyuine ser-
uyc. And howe sopnolent and slepy ye
be therat / with suche other poyntes : I
doute nat but ye shall wel perceyue that
you had greate nede of prayce for your
owne persone / and that shall moue you
to pray deuoutly .

Secondaryly I thynke that it wyl
cause you to pray deuoutly if ye consy-
der what nede all the worlde hath of
prayer . For as sayth saynt Iohn the
apostle in his fyrste epytle. *¶* **M**undus Cap. v.
totus in maligno positus est . That is
to say. All the worlde is set on unhap-
pynes and myschefe . Nat so to be vn-
derstande that euery plone in the world

is so yll disposed, But that many: and
it is to be feared lest the most parte be
moche set to folowe that concupiscence
of vice & synne we knowe by dayely ex-
perience that in the people of the world
vertue doth greatly decaye / & vice doth
dayly increase & multiply: who is now
yuyng that euer sawe or herde of mo
newe inuencions of pryde and vanities
than is in these dayes. who herde euer
of mo desertes and fraudes amonge
hyndfolkes and neyghbours: was the
synne of the fleshe euer more vsed / syth
the tyme that Sodome and Gomorre /
were destroyed than it is now: was
there euer greater swerynge & blasphem-
yng than is now: It is taken but
for a trifle to sweare by the precious wou-
des & body of our sauour Iesu Christe
and by the masse / and by the glorious
sacrament of the auter. Alas for ppte
it wolde aske to longe space if I shulde
reherce syngulerly by hym selfe every
greate notable vice that is comonly &
dayly vsed in the worlde. But you my
spirituall frendes that be more conuer-
saunt in the face of the worlde than I
am / mayse and perceyue moche more

abusyou/ that I cease to speke of nowe
by cause I wyl nat tary so long in this
mater. But if I shall speke any thyng
concernyng the mynystres of Christes
churche that shulde be adourned with
grace and vertues to the crample of o-
ther/ I feare me that amonge parte of
them is also moche abusyon who herde
euer of more symony: who herde euer
of more syllyng of benefices vnder co-
lour of penstios. who herde euer of more
auarice reuyng among secular prestes
than is in these dayes: To speke of the
that be regular/ who sawe euer religiō
more remissly kepte: who sawe euer so
many apostat that haue forsake theyr
religion and be nowe in secular habyte:
And for a conclusyon to speke general-
ly of persones of euerly faculte. who
herde euer of more heresy open and su-
spected than is in these dayes: Take
hede deligente reader and consider whe-
ther the wordes of saynt Iohn before
reherced/ may nowe be verified. or nat/
where he sayth. *Mundus totus in
maligno positus est.* The worlde is all
set on spync. I thynke there is no man
that pfoundly & effectuously doth cōsider

this general misery that is vsed thurgh
the moste parte of all the worlde/ but it
shall gyfte hym occasyon to praye de-
uoutely for amendement therof. And
this for the seconde parte.

Thyrdly to consyder howe greate
nede the soules that be in the paynes of
purgatorye haue of prayer / wyl also
subministrate plentuous and haboundant
matter of deuocion. For there they be
without cōsolacion or cōforte/ in greate
darkenes and mysery / sufferyng paynes
ineffable/ and contynually calling and
cryeng for mercy/ and for to be relpyed
with deuoute prayers: and other chari-
table debes of good christiens yet ly-
uyng in this worlde. Oh what herte is
so harde that wyl nat be mollified with
compassyon vpon those poore soules /
that there be in paynes intollerable. It
passeth the capacite of all men lynyng
to expresse the greatnes of the paynes
with the whiche they be greuously tor-
mented. After the mynde of some doc-
tours: they paynes be egall in compa-
ryson to the paynes of hell. Excepte
that the paynes of hell be perpetuall /
and the paines of purgatorye temporal.

There they be somtymes in extreme
coldnes / and somtyme in extynguible
hotnes. That hotnes after the opini
on of some cathollicall men / as ferre ex
cedeth the hotnes of this elementar
and materiall fyre / as the hotnes of
this fyre passeth the hotnes of the
figurative fyre paynted on a wall. If any
such comparison may be made: I will
speke nomore of this mater / for I can
nat expresse / neyther in generall nor in
speciall what horrible paynes the soules
that be there suffer / and shall do but a
liche tyme as they haue made condempn
satisfaccion for theyr trespasses comyt
ted / and nat sufficiently punished in
this lyfe. Excepte they be released by
the deuoute prayers / as I sayd before
and by other good dedes of charitable cris
tians lyuyng yet in this worlde. Where
fore euery deuoute person before the be
gynnyng of his prayer call to mynde
the inestimable paynes that these soules
do suffer / thynkyng if he were there
with them howe glade he woulde be to
be released by the merites of suffrages
and prayers. This doyng I suppose
that there is no mā so colde nor so dull

The poem.

D

but he wolde styrre him to the warmnes
and seruour of deuotion.

Now we haue I shewed you after my
poore maner of rectayne meanes: the
whiche well considered before the be-
gynnyng of prayer wyll excitate and
moue your hertes to the scruput sweet-
nes of deuotion. yet I intende by the
helpe of Iesus b:euely to supaddc and
put one thyng more / and so to make an
ende of this mater: But peradventure
somemeyn wyll thynke that I am sup-
fluous in this poynt / for it wolde be ve-
ry long and tedious to remembre so ma-
ny thynges euer iofore the begynnyng
of prayer. As to this objection I make
this answer: If a man shulde cōsider
euery thyng at the large as it is writen
it wolde aske a long space. But the ef-
fecte of the wylle a quicke memory may
be so shortly comprehended that they shal
nat be tedious / nor any thyng greuous
to any suche whicheat shall please to put
thē in practyse. But yet for more com-
pendiousnes I wyll that all be nat re-
membred at our tyme / & but somtyme
one / and somtyme a nother / and so I
thynke they wyll be tedious to no man.

A nother meane that wyl gyue you
occasion for to pray deuoutly / is tofore
the begynnyng to thynke that cyther
tofore your prayer be accomplisshed / or
els as shortly as ye haue made an ende
therof that ye shall departe out of this
worlde / and be presented to the right-
wyse iuge / thereto make a streyte ac-
counte and rekenyng of all the tyme of
your lyfe past. But yadventure some
wyl say. why shulde I thynke so : For
I truste to lyue many yeres longer. As
to that I say nat nay / but it may so for-
tune. Nat withstandyng you beyng out
lyue at the begynnyng of prayer / if it
shall please god / ye may departe tofore
ye haue made a ppyte ende therof. And
if I wolde affyrme this parte to be true
there is no man lyuyng that may truly
affyrme the contrary. Therfore I holde
it moche profytable thus for to thynke
And so doyng I truste it wyl gyue you
greate occasion to deuotion.

Howe in tyme of prayer somtyme
the mynde is moche distracte by rea-
son of worldly busynes / And re-
medies for the same. Ca. viii.

The pom.

D.ii.

21. iii. ca.

xxiii.

Psal xii.

Saple. i.

Like as example by euerie thyng
that is heuy of the selfe / or layden
with any thyng that depresseth the be-
ret / soner and more easely it may dis-
cende downe the hyll / than it may as-
cende vp the mounte. Prayer is an as-
censio of the mynde to god / as Damas-
cene sayth. Accordyng also to the wor-
des of the prophete in his psalme sayng
I haue lyfte vp myne eyes vnto the
mountes. That is to say / I haue made
my prayer to the holy sayntes in heuen /
as meanes to god / of whome I truste
helpe and socoure. For my socoure and
helpe is of god / the whiche made heuen
and erth. wherfore euerie thyng that is
heuy vnto the soule / doth depresse the
spyrte and letteth partie deuotion / and
causeth many and oftentymes distrac-
tion of mynde in tyme of prayer. Accor-
dyng to the sayng of Sapience. The bo-
dy that is corrupte / doth greue and let
the soule / & the senses do depresse hym /
whose mynde is occupied aboute many
thynges. For vndouted in tyme of pray-
er / there the mynde is moche inclyned /
where aboute in other tymes it is most
occupied. If greate study / busynes / and

care doth occupy the mynde / as to get
tēporall riches and honoures : worldly
promociōns : or other suche pleasures.
No merueyle if that soule can nat be
fixed in one thyng / specially if it be
uer spirituall. But prayer syth it is one
of the partes of contemplaciō / if it be
pure / it hath respecte vniuersally
pally vnto one thyng / whiche is god al-
myghty. To whome prayer bereth the
petitiō of the herte / and maketh sup-
plicatiō for helpe. But the hertes of
them that be occupied in many thyngs
can nat longe be fyxed on one thyng /
wherfore theyr prayer can nat be longe
pure without distractiō of mynde.

Martha was occupied aboute many Luce. x.
thyngs : and therfore she was troubled
in her mynde. But Mari occupied a-
boute one / dyde chose the better parte.
And therfore she was quyet in spirite /
and all together cōtemplatyue. Of the
whiche example we may lerne / that sith
both these womē were holy and moche
accepte in the fauoure of god / that the
labours of them whiche bene prelates
and take cure of other / and be contente
for the loue of god to leue theyr cōtem-

placion / and to take labours spirituall
or temporall for theyr subgettes / bene
moche meritorious . For albeit that
they haue distractions in theyr praye /
and somtyme sle nat suche swetnes &
flame of deuotion as they were wonte
to haue afore they dyd take the office on
them / yet let them be sure : syth theyr la
bours is for god / and helppng of soules
so moche more ryche is theyr merites
afore god / howe moche more is theyr
labours and cures : In so moche that
these householders also / whiche discretly
and truly doth occupye the worlde for
the mayntenyng of theyr household / all
beit they comenly haue distractions of
mynde in tyme of theyr praye : yet they
nat wyllyng to haue suche euagations
of mynde : if they often call in theyr
mynde to the remembraunce of god they
shall nat lese theyr merite . For as saynt
Thomas sayth . Holy men haue som
tyme euagations of mynde in tyme of
prayer : And he sayth moreouer that /
that persone doth praye in spirite and
trouth / whiche moued of the instinctiō
of the holy ghoſt procedeth and goeth
to praye . Nat withstandyng that for

Di. xxv. q.
xxi. arti.
xvi.

weakenes of spirite the mynde after-
warde be wandryng and distracte. For
whan the mynde of hym that doth pray
ascendeth to god by cōtemplacion / the
anon by cause it is feble and weake it
falleth to euagations and wanderynge
myndes. But holy men oftentymes cal-
leth in theyr spirite to remembre what
they pray / and so they continue theyr
deuocion. And this is one generall re-
medy / and as a dayly medycyne conty-
nually to be vsed of euey pson agaynst
distractiōs of mynde / for to conserue
theyr attencion / deuocion / and merite
in prayer. Another remedy is oftentymes
with actuall intente / as moche as
freyle wyll suffre / to do theyr workes
and worldly busynes to the honoure of
god / actually referryng them to his
glory. As saynt paul saith. whither 1. Cor. x.
ye cate or drynke / or what so euer els
ye shall do / do all to the glory of god.
This exercise of mynde vsed in other ty-
mes: Shall encrease the loue of god in
theyr hert / whereby theyr spirites shall
be more stronge in deuocion to auoyde
great distractiōs of minde i time of prai-
er. And it wolde be noted of euey cristē

man that besyde the naturall loue whiche he hath to his wyfe / chyldren / and seruantes / excepte in true catholyke faythe of the churche he endeuer hym selfe by his good example of lyfe to edifye the in vertue / to the honoure of god and profyte of theyr soules / he shall do lytell more to his houtholde than doth the pagan or turke to his famylly. For they dayly do labour and prouide for theyr houtholde / and naturally do the same. But the faythfull seruant of god and true cristians must do more.

Another remedy agaynst distractions is this. It is necessary for all suche honest worldly lyuers whiche be moche troubled with scaterynge mynde in praye to apply them selfe to some ordred exercise / specially in the churche of god.

As after they haue taken holy water knele downe in some place where they intende to rest and pray. And all worldly busynesse sequestred / all grudges agaynst neyghboure / all iniuries / and offences cleane put out of mynde and rempt with meke and cōtente spīte / aske god mercy for theyr unkyndnes and negliences done and cōmpt sith the last

tyme they were there and for all vndis-
crete behauiour and impacieny to his
housholde and neyghbours. And thanke
god for the preseruacion of hym or his/
and all cristen people. And for all the be-
netytes of god / specially for your crea-
cion / redemption / and glorificacion /
whiche we all truste to haue by the me-
nes of his sones blyssed passyon. Whi-
che than let vs call afore our mynde /
and in sure sayth depely consydeyrnge
the same let vs mekely thanke the fa-
ther of heuen for his ineffable mercy /
loue / and charite / that wolde sende his
etierne and onely beloued sone to suffre
in our nature so paynfull and ignomine-
ous a deth to redeme man out of the
thraldome of the deuyll. And also with
all our hertes thanke our sayd lord Je-
su Chryste the sone of god for his lyke
loue / mercy / and charite. To whome
as saynt Paule sayth / Joy and glorie
proffered / all confusyon dispised wolde
sustene the crosse / and suffre the moste
paynfull deth for our saluacion. If we
wolde thus orde our selfe i the churche
distraccions shulde haue lytell place in
prayer. But if the persone be vnlettered

Ad he.
iii.

and moche encombred with wandryng
cogitations of theyr herte / than it is ex
pedient for suche to haue afore theyr
eyes some deuoute remembraunce or ob
iecte / as some pycture of the passion of
Christe / or some other saynt / to whome
they haue moste deuotion. That whyle
the senses be stayed and tyed in that
sensyble deuoute ymage / theyr spirite
may more lyberally ascende to god / or
to the saynt to whome they pray. And
for that cōsideracion ymages of saintes
be set vp in the churches as boke of lay
men. That they redyng in them / theyr
actes and testes suffered for almyghtye
god may be styred to deuotion / and for
to honoure god in his holy sayntes.
¶ Some vseth agaynste suche distrac
tions lytell boke / in the whiche is cō
teyned pyctures of the articles of the
lyfe and passion of our lorde Jesu / and
tounyng ouer theyr leues doth wor
shype our lorde / sayng for euery article
a Water nī. an Ave. and a Crede. And
this exercise is good for thē whiche be
vnlearned. And I counseyle thē that can
haue no suche boke to remembre the
sayd articles by the feestes of the yere /

begynnyng at the Natyuite of our lord
god / his Circūcīſion / his Epyphanie /
his presentacion in to the temple / his
faſte and temptacion / his deſth and byt-
ter paſſyon / his reſurreccion and aſcen-
cion / with other ſolcymne ſeaſtes in the
yere. And ſo eche ſay the prayer aboue
reherced. And this don't ſerue our lady.
Iphewyſe / begynnyng at her Concep-
tion / natyuite / ſalutacion / viſitacion /
purificacion / and aſſumpcion. And af-
ter this the Apoſteles / martyres : and
other holy ſayntes as they ſeaſtes can
be called to remembraunce / or as they
appere and be reprinted afore them in
theyr ymages ſet vp in churches. This
orde bled ſhall call in the mynde from
worldly buſynes / and ſo diſtraction a-
uoyded / it ſhall kyndle deuocion / and en-
creaſe the merite and fruite of prayer.

Of other maner of diſtractions / and
of the cauſes and remedies of
the ſame. Ca. ix.

There be other diſtracciōs of mid
in tyme of prayer / the cauſe wher
of is ſynne. For lyke as in bodely ſeche-

nes he is in great feopcedy: the doth ab-
horre all meates: and what so euer he
receyvethe he casteth and vompteth it
out agayne / so in lykelwys he is moſte
ferr fro deuocion whose soule is moſte
ſore wounded with many and dyuers
mortall synnes. For very tedious and
vnsauere is prayer and all spirituall
thynges to ſuche a perſone. For if any
tyme he begynneth to praye / anon he
hath done / for he is ſo wepke in ſoule
that he can nat continue. He can nat
taſte nor digeſte ſpiall thyng / bycauſe
in hym ſelfe he is all ſynfull & beaſtly.
No meruayle though that yſon be diſ-
tracte in prayer / whose herte is ſore
wounded and auerted fro god and fro
the lyfe of grace: I counſeyle hym to
ſeke for remedy betyme. So to the la-
uatory of helth / and with cōtrite herte
make clene and hole confeſſyon. Take
with hym ſo moche more huge contri-
cion and repentaunte ſorowe. Howe
moche more by his ſynne he hath de-
ſerued dāpnacion / and hath prouoked
the wrathe / yre / and dygnacion of the
hye god omnipotent. Let hym neuer
preſume / but thynke hym ſelfe vnwor-

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e he
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thy to come in to the church/and to ap
pere in the presence of god with an hu
penyent herte. But rather with the
Publican for his synne uige hym selfe
unworthy to loke vp to heuen / & here
that breste and herte with his fist whi
che hath so greuouslye offended / and
crye with the Publican. Mercy lord
god/ mercy/ mercy. A more sure reime
dy or more holisome playster for his so
res can he haue none. For lyke as it is
a noble playster or medycyne that he
leth nat onely the wounde/ but also ta
keth away the skarre: whiche comen
ly is lefte in the flesshe/ so contricion is
a noble medycyne for the soule. For it
may be so greate and partyte / that it
nat onely cureth the synne/ but it ma
keth the synne to be in suche detestaciō/
that it doth away pryntes / fantasies/
pnyties/ yll customes/ feblenes/ and o
ther vnclene mocions to synne/whiche
synne doth leue behynde it in the soule/
or at the leste doth so wpysshe them
that moche they do nat trouble the spi
rite. For albeitt that the contricion of
some is sufficiente to the remission of
theyr synnes/ yet it is nat alway so par

tyte to take these forsayd paynes and
effertes away / and that causeth or is oc
casion of fantasies in tyme of prayer.
For whan they wolde be most deuoute /
and pray most hertely : yea somtyme
in heyring masse / than the fantasies of
theyr synnes is so byrme in theyr eyes
and ymaginacion / that they haue no
deuotion to praye. And somtyme they
leat theyr prayer / & be so wery of suche
cogitations : that they feare them selfe
lest theyr synnes be not forgiven / or
that god doth forsake the / and is sore
displeased with them / and it is nat so.
For as saynt Gregory sayth. Synnes
remytte & passe whan they be brought
to memory / they nouer hurt the soule
excepte they please them selfe. As whā
the soule hath delectacion in remem
braunce of them. But if suche persones
wolde consyder theyr owne selfe well /
howe they neuer shold take suche payne
and penaunce / nor had so payntre con
suelon & sorowe for theyr synnes that
it was able to put away all fantasies
therof / they shulde se that of very iustice
it were expedient for the to haue suche
teptacions. For where they haue agayne

the wyll of god wyllfully abused they
owho wyll in suche synnes / it is the
greate goodnes of god that wyll suffre
them to theyr payne agaynste theyr
wylls to be tossed and vexed with the
fantasyes of the same synnes / to theyr
meryte and crowne in heuen / confusion
to theyr ghostly enemye / whiche hath
no further power on them / than with-
out peryll to exerceise and trouble them
ouely with fantasyes / whiche comenly
is called the temptacions of holy men.
And therfore let them neuer leue theyr
prayer nor place for them. So holy
scripture admonisheth saying. *Eccl. 2.* If the
spirite of hym that hath power ascende
vpon the. That is as the glose sayth.
If a myghty temptation assaile the /
dymytte nat and leue nat thy place for
it. For the cure and helthe whiche
cometh thereby in the soule / shall put a-
way and make cease the greatest syn-
nes. For vndouted god doth suffre
the to be tempted with suche fantasyes
for the mortification of thy senses : pur-
gacion of thy synnes & for due and yfte
satisfaction of the same. ¶ Remedies
against suche fatallies. For these foresaid

consyderacions it is expedient forliche
persones neuer to lete thei prayer but
go forth allwayes spekyng holy wordes
For albeit they fele no synnes in thei
wordes: yet the ghostly enemye feleth
therof greate payne / confusyon and
shame. And if they perceyue them selfe
fore altered in thei bodies by suche
thoughtes / arme them selfe with the
syne of the crosse and make contynual-
ly inuocacion to the passion of our lord
for sacoure sayng. Worde thy better pas-
sion be betwene me and this tempta-
cion. Some as they myght thei herte
fired in the woundes of our lord hath
cried and named contynually the holy
name of Iesu / and hath founde remedy
and thei temptation hath ceased. For
lyke as euery thyng is cured by his con-
trary / and experience sheweth that tas-
kyng spekes fro the fyre / it shalbe sone
extynct and quenched. So take away
the causes and vse the contrary vertues
of these temptacions / and all other dis-
tractions in prayer / & they shall cease.
The causes of distractions in prayer is
nat onely the greate enoyme synnes as
heresy / homicide / vsury / and other like /

but also greate multitude of veniall syn-
nes and generally all mortall synnes
be occasion and causes of distraction.
For albeit veniall synnes taketh nat
grace awaye fro the soule / yet where
they be in custome and greate haboun-
daunce the soule can nat without great
labour attayne to fele the swetnes of de-
uotion / for the senses hath so delyted in
them as outwarde and sensible pleasu-
res: that it can nat sauour nor taste no-
tably the iwarde swetnes of the spirite
whiche the spirite sore desireth. Among
all mortall synnes I note. vi. that spe-
cially disposeth to distractions: that is
pryde/ enuy/ pryde/ glotony/ lechery/ and
couetyse. Pryde inclyneth to bayne glo-
ry / and ypocrisy / and to thoughtes of
elacion of hym selfe/ for the proude per-
sones mynde is so besy that where so
euer he go or byde/ stande or syt/ he spe-
keth to hym selfe. And therfore he can
do none otherwyle in prayer/ but why-
les his tongue speketh one worde/ his
herte thynketh a nother. And often-
tyme he ymagineth that neuer was nor
neuer shalbe. ¶ Remedy for these we
may sone haue/ if we in tyme of prayer

The pom.

℞

Judith.
lx.

Hester.
xliij.

Wyll take good hede and custodie of our
herte/and dispise all vayne glory & praise
of creature/abhorre ypocrisy/and make
our selfe to god/and prepare our hertes
specially in the begynnyng of prayer.
For lacke of due preparacion in the be-
gynnyng/ and for the we are neglygent
in orderng our hertes to our prayer/
causeth vs to haue lytell deuotion i our
hertes/nor swetnes in our prayer. And
contrary wyse good ordie in the begyn-
nyng expelleth distractions; and induc-
eth feruoure of spirite. Example we
may take of the holy woman Judith/
whiche as scripture sheweth whan she
shulde make her prayer to god/ she dyd
cast away all her gay aray/ & dyd cloth
her selfe with sacke/ cast dust vpon her
heed/ and fasted and watched in greate
penaunce. Of quene Hester we rede also
that nat onely she dyde all these with
great wepyng & waylyng/ as it is open
in the boke of Hester/ but also she fyled
her heed with dust & donge. And yede to
eury place where she had by her pryde
and myght displeased god/ & there she
teared her heare in detestacion of her
synne. Mary Magdalene also whā she

pede to here the holy worde of our lord
preachynge / as saynt Gregory sayth.
She dyd take with her so greate contri-
cion / that she made a sacrifice of euer
ye of her body wherwith she had offered
god. If she had this separation of herte
whan our lord dyd speke vnto her / no
lesse ought we to haue whan we shall
come in presence & speke to god whiche
vndouted we do as doctours saith / whā
we pray to hym. Than all the malice /
and impacieney shulde be farre fro vs /
whiche causeth distractions of mynde in
prayer / nothyng more. For Mary for
the loue whiche she had to god and her
neighbour was worthy to here these
wordes of our lord / the greate multi-
tude of her synnes be forgynen / by cause
she loueth moche / let vs euer remembre
the wordes of our sayour. Excepte ye
demytte eche other with your hertes: Mat. vi.
your father in heuē wyll nat remit nor
forgyue your synnes. et. xviii.
All these exam-
ples of these holy women ben wyrtten
in the holy scripture of god / and lest
for our example and erudicion. Let
vs therefore with Mary Magdalene /
whan she shall come to praye / wepe

The pom.

E.ii.

and wayle our synnes: Call to our remembrance with quene Hester the tymes/ the places/ the persones / and the partes of our body. And also the wordes the dedes / and the thoughtes / in the whiche we haue offended the hye god omnipotent/ and there teare our heare/ that is to be actually sorry for them and haue them in detestacion/ and be displeased with our selfe / whiche so vnkynndly haue offended our most louyng and mercifull father in heuen. And I prayse it moche whā the meke and cōtryte herte speketh to god in the mother tongue / praysyng his holy name/ or askyng mercy for his synnes. Nothyng thā shulde be so moche afore our eyes: nor so moche occupy our hertes as heuen/ whiche miserably we haue loste by synne. And hell to the whiche we haue bounde our selfe by synne/ and that perpetually excepte we amende our conuersacion. Let vs therfore for cloth: cloth our selfe with sacke/ as Judith dyde: That is to say. Make our selves in our hertes: and euer more remembre howe vnworthy we be to come to the presence of god and speke to hym. And in this example of this ho

ly woman we may lerne and perceyue
howe lytell it pleaseth god / or promo-
teth prayce to come to the churche in
gay apparell of clothyng / excepte we
blyse our selfe warily therin. For nothig
more distracteth the mynde / & hurteth
prayce and deuocion than the inordy-
nate and curious affections & thoughtes
of suche vanities. I wyll nat say but it
is comēdable on the holy day to adorne
our bodyes honestly / so that our mynde
be nat alienate fro god therby. Let vs
also with quene Hester caste duste and
donge vpon our hedes. That is to re-
membre nat onely howe we be mortall/
dust/asches/and erth: and to the toune
agayne we shall. But also caste donge
on our heed / that is knowlege of our
selfe the most vile synkyng & vnkynde
synner that lyueth. If thou loke man
streight afore thyne eyes/and iuge nat
thy neyghbour/ for in case it is nat law
full for the. And I suppose that thou
may well thynke so on thy selfe/whome
onely in herte thou knowest & no other.
Many bycause theyr conscience mur-
mures nat/ they thynke them selfe sure
but that is a false suerty. For as saynt

Paulē sayth. I knowe no synne in my
conscience / but yet in that I am nat
iustified. But the day of our lordē shall
shewe and declare what euery man is /
whā our miserable soule shalbe brought
afore the tribunall of the hye iuge god
almighty / there to abyde that most ter-
rible sentence of the iustyce of god al-
mighty. Eytther to euēlastyng lyfe or
endles payne. If we wolde dayly ex-
ercise our selfe in this maner of prepara-
cion to our prayer / nat onely we shulde
auoyde great distractiōs of mynde / but
also we shulde do due fruyte of penaūce
for our synnes. Some there be whiche
be moche let in prayer by fantasies and
dwyers thoughtes & cogitaciōs : & yet
they be nat moche striked nor filed with
mortall synne . And the cause of theyr
distractiō is supposed to be greate ha-
boudaunce of veniall synnes. For nowe
a dayes many be gyuen to sportes / ga-
mes / and desolate mytche / and specially
to delycate fedying of meates & drynkes
and ydle speche : All whiche be poyson
to deuociō & moche let to prayer and
occalyson of fantasies. For all suche de-
solate mytch / bayne speche and fedying

is so pleasaunte to the senses that they
suffocate the spirite / & letteth the soule
fro reioysynge in spirituall thynges .

Auoyde this case and deuocion wyll fo-
lowe in praler. Delyte in suche vanities
and nat onely ye shall drowne deuocion
but also ye shall make your selfe a vessel
fytte for euery tēptacyon . Many there
be cleane and vncorrupte in body / but
for lacke of custody of theyr herte fro the
forsayd byces : hath fallen in to greate
temptacyon of the body / and so hath
ben sore troubled with vncleane thought-
es / specially in tyme of prayer . And
all this is suffred of god / for to supprisse
theyr pryde nourished by suche fedynge
and dissolucion . For the great clerke
ysidorus sayth. God suffred the proude
pson by cause he wyll nat se hym selfe to
fall in tēptacion of lechery / whiche is so
manifest that sensibly he may se his owne
bestlynes / & so lerne to meke hiselfe. yet
some there be that be cleane / & both stur-
ous & holy / & yet be sore troubled with
suche vncleane thoughtes & sterynges of the
body whiche troubleth thē / & specially i
tyme of praler / & this is suffred of god to
kepe thē i mekenes. So had said Paule
the stimulaciū of his fleshe & sore was

De sumo
bo. ii. 19.
ca xxxviij

2. Corin.
xij.

troubled with it / and all was to kepe
hym in mekenes / lest the greate haboun-
daunce of grace and reuelacions shulde
make hym proude. wherfore suche fan-
tasies and vnclene cogitaciōs worketh
no hurte / where there is no consente to
them / for more profyte is the custodiy
and preseruacion of mekenes with exer-
cise of temptacion to the meke persone
than is hurte to haue somtyme distrac-
tion. Some be so dull in spirite that al-
beit theyr conscience doth nat moche re-
proue them of synne / yet they be very
slowe to exercise them selfe in vertue.
And suche comenly be slepy and slug-
gish in theyr prayer. And the cause
therof I suppose is nat onely heynenes
of complexion / but also by reason of hot-
nes of conscience they thynke themselfe
sure without synne. And so put nat the
selfe to payne to labour for the encrease
of grace and deuocion / whiche peradue-
nture they myght haue aboue other if
they wolde put theyr diligence therto /
for they haue lesse impedymentes than
other / and that causeth them somtyme
to thynke in theyr hertes howe they
nede nat to faste / nor pray moche / nor

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watche/for they haue no greate synnes
But all suche whiche be neyther colde
nor hote / but rather do begynne to be
lothsome to our lord as scripture saith
I wolde aduise the to marke this poit
well. Better it is after many synnes re
mytte and forgyuen/ strongly to fyght
for the loue of god and for theyr owne
saluacion/ than in fewe synnes without
batayle weykhely to desyre heuen. In all
these distractions & in suche other lyke
whiche cometh by reason of seckenes or
inordynate thought. Remoue the cause
and ye shall fynde remedy. But those
persones whiche be dull in spyryte I
wolde counsell to vse oftentymes depe-
ly some article or poynt of Christes pas-
sion/ suche as most sensyibly may moue
them to deuocion. Example who may
consider the vnspekeable payne whiche
the sone of god dyd suffre for our synnes
vpon the crosse / where neyther stan-
dyng vpon carpytes/ nor syttyng vpon
cushyons / but hangyng with all the
weyght of his blessed body vpon boye-
tous nayles of yren / whiche dyd teare
and rente his handes and fete wherein
were most synelwes/ baynes/ and bones

Spō. 14.

to his importable payne. And who may
 this in true sayth depely consyder but
 it wyll styre and moue hym to loue and
 deuocion/ and to take paynes for theyr
 owne saluaciō. For as the flame cometh
 of the fyre / so cometh deuocion of loue
 and charite. wherfore holy psones shuld
 be moche inwarde and attente in the
 tyme of theyr prayer. For whan the
 flame of deuocion is tendre / somtyme
 the lest cast of the syght asyde / or aliena
 cion of any other of the senses may ex
 tyncte it and put it out / nat withstan
 dyng that the fyre of charite remaneth
 in theyr soules. whiche if they wyll la
 bour and blowe well by the exercise of
 this forsayd holy popur of our lordes
 passyon / or any suche other / they may
 kyndle and recouer the flame of deuoci
 on agayne to theyr conforte. whiche
 flame if they can nat recouer / makynge
 theyr prayer in charite / albeit they fele
 the lesse swetnes in prayer / yet so con
 tynuyng they shulde nat lose theyr me
 rite. As saith Thomas sayth and other
 doctours mo.

Chowe a man may ordre hym selfe in
 tyme of prayer. Capit. x.

iii. sen.
 dist. xv.

Here before after my simple lea-
nyng I haue spoken of certayne
meanes: the whiche vsed tofore the be-
gynnyng of prayer may excitate & gret-
ly dispose the mynde to the seruoure of
deuocion in the prayers folowynge. But
it is oftentimes sene that some men at
the begynnyng of prayer be well and de-
uoutly disposed / & afterwarde as they
proceede theyr affection decayeth / and
theyr deuocion begynneth by lytell and
lytell to be colde. The cause of this as
I suppose / is the multytude of fanta-
sies and vayne thoughtes the whiche by
the suggestion of our ghastly enemy /
wyl entrepse to haue possession and
dominion in the soule of man / and so to
exclude the seruour of deuocion and spi-
ritual affectiō. wherfore howe to auoid
suche vnprofitable cogitacions I shall
shewe you a remedy the whiche I thike
is very expediēt for to vse. This remedy
I haue red in a booke of reuelaciōs: the
whiche it pleased god to shewe to a cer-
tayne holy contēplatife fader. There he
saith he sawe i his cōtēplaciō the soule
a carthusiā affited vnto heuē of a grette
cōpany of glorious angels and saintes

where as it was magnificently glorified/ for the manyfolde vertuous dedes that he vsed in the tyme of his lyfe past: but in speciall he had one greate accidentall rewarde/ bycause that he vsed in the tyme of sayng his seruyce for euery verse that he sayd/ to remembre one of the blessed woundes of our sauoure Iesu Christe most plenteously bledying as hangyng on the crosse. This is the remedy that I wolde haue my spiritual frendes to vse agaynste the bayne and vnprofytable cogitations that in tyme of prayer wyll importuncly knocke at the gates of your hertes. Unto this counseilleth you the holy apostle saynt Peter in the .iiii. chapitre of his fyrste epystle/ sayng. *Christo igitur passo in carne: et vos eadem cogitatione armamini.* Seyng that Christe suffred passyon in his passyble body/ loke that ye vse the remembraunce of the same/ as a strong armour or defence. The remembraunce of this blyssed passyon may well be called a stronge armour. For it is so strong and of suche vertue/ that agaynste it there can none of our mortall enemyes/ that is to say neither

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the worlde/nor the flesshe/nor the deuill/
p2cuayle nor haue the vyctorye. But
whan so cuer we be most troubled with
them / if we call this to mynde / they
wyl anone vanysshe away / as doth the
smoke of fyre in the ayre. There is no
temptacions / no tribulaciōs / nor none
other aduersityties that may haue the
better or vpper hande of this. And ther
fore saynt Augustine on this maner spe
keth of hym selfe. * In omnibus temp
tationibus. &c. In all temptacions / tri
bulacions / and aduersityties: I fynde
neuer so efficaciall and sure remedy as
in the blyssed woundes of our sayoure
Jesu Christe. wherfore deuoute cristiāns
I wyl exhorte and aduise you in all tri
bulacions: whyther they be spirituall
or corporall / to arme you with this im
penetrable harnays of the passyon of
Christe. That is to saye / with the me
mory of his blyssed woundes. And nat
only in the tyme of aduersitye / but also
in prosperite. And mooste speccially / as
nowe for my purpose I wyl counseyll
you to vse this meditacion or remem
braunce in tyme of prayer. For very
harde it is / and almoste impossyble for

any man the whiche doth nat vnder-
stande at the lest the litteral sence of his
prayer / for to kepe his mynde contyn-
uallly eleuate and lyfte vp to almyghty
god in deuotion / and vpon the due cir-
cumstaunces therof / wherfore necessitye
wyl cause and compell him to admytte
some other cogitations and thoughtes
besyde the sence of the prayer. But so it
is that euerie man shulde eschewe & put
from hym at all tymes / but most specia-
lly in tyme of prayer vnfructfull and
vnproffytable thoughtes / and kepe his
mynde stedfastly as moche as he may
vpon good spirituall thoughtes. But
as I suppose there is none more spūall
nor more fructfull than is the medita-
tion of the woundes of Christe. wher-
fore I wyl counseyll you that be vnle-
ned and perceyue nat the lytterall sence
of your prayer. And also I holde it pro-
fitable for you that be lerned i the tyme
therof to let your mynde be occupied
with the remembraunce of these precious
waundes. If ye thus do / than shall ye
exclude the bayne and vnproffytable co-
gitations of worldly thynges. Than
shall ye be moche quyet in your soules

from temptacions of your ghostly enemies
Than shall ye be feruente in deuotion.
And than shall ye offre vp to god your
prayer more odoriferous / more swete /
and more acceptable to hym / than is
the fragrant fume of incense.

How after prayer wyll folowe tem-
ptacions of vainglorie. And howe they
may be eschewed and auoyded by
diuers remedies. Capi. xi.

Shortely after this maner of de-
uoute prayer / or els in the tyme
therof your ghostly enemy wyl be busy
to tempte you to the vyce of vainglorie
and so if he can cause you nat onely to
lese the merite of your deuout prayer /
but also besyde that greuously to offende
god / by the reason of this detestable
synne. wherfore it is nedefull to be cir-
cuspecte / and whan ye perceyue your
selfe to be assailed with suche temptaciōs
anone mekely subdue your selfe to god /
vnfredly knowlegig that if ye haue prai-
ed deuoutly it is your duty so to do & ye
be nothig able so to do as of your selfe /
but onely cometh of the gret goodnesse

grace of almyghty god. That we can
 do nothyng that good is/as of our selfe
 doth wytnes saynt Paule sayng. *¶* *Non*
sufficientes sumus. &c. we be nat suffy-
 ciēt as of our selves to thynke any good
 thought / but all our suffyciencye is of
 god. That all thynge that is good com-
 eth of the grace of god / it appereth
 well by the wordes of the same apostle
 in a nother place where he sayth. That
 he hath taken more labour in preachig
 the worde of god thā all the other apos-
 tles. But than he quykely somthyng
 withdrawyng these wordes sayth. *¶*
Non ego: sed gratia dei mecum. It was
 nat I / but it was the grace of god with
 me. Ryght so my frendes whan ye be
 tempted to baynglozy / eyther for saing
 of your prayers deuoutly / or for doynge
 any other good dede / quykely make an
 swere to your ghostly enemye / saynge
 with saynt Paule. It was nat I that
 dyde this good dede / but it was the
 grace of god with me. And by this
 meane keepyng your selves in mekenes/
 that is to saye. Hertely knowlegynge
 that no goodnes cometh of your selfe
 but it cometh of the mercy of god / ye

Shall nat onely haue the merite of your
deuoute prayer/ but also ye shall deserve
a crowne in heuē for the victorie of your
ghostly enemy / by resistyng of his tēp-
tacions. But it fortuneth many tymes
that whan a man hath by the grace of
god and suche meanes as I haue now
sayd / resisted a tēptacion of baynglozy
by and by there foloweth an other tēp-
tacion to the same vyce more subtelly &
moche more craftely than dyd the fyrste
For whan a man hath resisted one tēp-
tacion of the sayd baynglozy/ the deuyl
wyl be redy to caste in the mynde of the
resistent/ that he hath done a noble acte
and that he is worthy to haue a greate
rewarde of god/ with suche other flate-
ryng caupllacions/ the whiche be more
peryllous than the fyrste. And after
these if they be resisted / peraduenture
he wyl multiply mo / in so moche that
he wyl trouble the deuoute man so sore
that he shal vnneth knowe what is best
for hym to do. But I wyl aduise euery
twere soule to be of good conforte / and
strong in god/ takyng suche importune
temptacions as a scourge or flagellaci-
on for his synnes past/ in the whiche he

The pom.

f

hath greuously offended almyghty god
And though he be sore troubled ther-
with/ yet let hym euer haue a constaunte
purpose to resyste/ as moche as shall lye
in hym/ making the sygne of the crosse
in his forhed / and calling to remem-
braunce the blessed woundes of our sa-
uour Iesu Christ. And than call to
hym sayng as dyd his disciples. What
thet octauo. whan they were troubled
with tempestes vpon the water. ✱

Domine salua nos: perimus. Haue vs
good lordc/ or els we shall perishe. He
that wpll thus do / let hym trust surely
to haue remedy / and truly he shall nat
fayle therof/ but quykely he shalbe de-
lyuered fro the ieopardous tempestes
of tēptacion/ or els haue grace/ strength
and patiently to suffre them. And after
this lyfe glorified in the kyngdome of
heuen. For he sayth by the mouthe of
his prophete. *Psalmo. lxxxv.* ✱ Quoniā
in me sperauit: liberabo eū. &c. Bycause
he trusteth in me I wpll delyuer hym.
I wpll defende hym bycause he dyde
knowe my name. He cried on me and
I shal graciously here hym. I am with
hym in his tribulacion / fro the whiche

I shall take him and glorify hym. Also
the apostle saynte Paule in his fyrste
epistle vnto the Corynthiens: speketh
to the cōsolacion of suche persones that
be moche troubled with temptacions/
sayng . ✠ *Fidelis autem deus. &c.* Al-
myghty god is saythfull / the whiche
wyl nat suffre vs to be tempted farther
than he wyl gyue vs grace for to resist
But in tyme of tēptacion he wyl gyue
you grace to resist / and also tourne it
to your greate spirituall profyte. Also
saynt Bernarde sayth in his fyfth ser-
mon de quadragesima . ✠ *Sub te est a-*
homo appetit⁹ tuus. &c. O man / sayth
he thyne appetyte is vnder thyne owne
gouernauince / and thou arte the lord
of it. Thy enemy may moue the to tēp-
taciōs / but it is in thy lyberty whether
thou wylte consente or nat. whan he
tempteth the to pryde / vayne gloz / glo-
tony / vanyte / impaciēce / lechery / or
any suche other / loke thou do nat con-
sente. And as ofte as thou doth resist /
so ofte thou shalt be crowned with
crownes of gloz / to the whiche bring
vs: he that on the crosse dyed

Cap. 2.

Temptacion

for vs . Amen. ✠

f. ii.

Howe the finall intent of our prayers
shulde be the laude and prayse of god.

And howe we may lawfully desire
in prayer all other thynges ne-
cessary referring them to
this ende. Ca. xii.

It pleased almyghty god of his in-
fynite goodnes to create & make
man to his ymage and symilitude that
he and his posterite myght supply the
places in heuen / fro whence Lucifere
with his adherentes dyde fall for theyr
pryde. For the ende that they may per-
petually gyue laudes & prayse to theyr
maker with the glorious angels in he-
uen. wherfore my deuoute frendes we
shulde referre our prayers: and all other
good dedes that we shall haue grace for
to do finally to this ende. For withsta-
ndynge we may lawfully desyre in our
prayers all thynges necessary and expe-
dient both to our soules / and also to our
bodies. Hauyng euer in purpose the
fynall intent / of the whiche I spake
before. After the mynde of the swete &
mellifluous doctour holysait Bernarde
sayng in his sermon before sayd. All
thyngs that we nede to desyre in prayer

may be cōcluded in .iii. petitions: Of the
whiche one parteyneth to the body / a
nother parteyneth to the soule / the .iii.
to the beatitude of the lyfe eternall. In
the fyrste petition that parteyneth to
the body of man we may lawfully de-
syre of god all thynges that be necessa-
ry therto / as meate / drynke / and cloth:
with suche other / by the whiche we may
be the better susteyned in his holy ser-
uice. In the seconde petition we may
desyre in prayer all thyng necessary for
our soules: as for grace & vertues. &c.
and for these we shulde praye ofte / de-
uoutly / and feruently. In the thyrde
petition we shulde desyre with all affec-
tion and loue to haue the lyfe eternall.
For the cude as I sayd before that we
may vncreasyngly laude and praise that
magnificente lord / that dyd create and
make vs to his lyknes. But in these
thre petitions it is necessary to obserue
thre thynges. For in the fyrste many
tymes there is superfluite / in the secōde
impurete / and in the thyrde elacion or
pryde. For ofte tymes we desyre to
haue superfluite and more than is ne-
cessary of tempoꝝ all thynges. And som-

ty me we desyre to haue vertues that we
may make ostentaciō / or boiste our selves
therin. And peraduenture somtyme we
seche howe to obteyne the lyfe eternall
Not with humilite and mekenes / but
with a falso confidence in our owne me-
rites or deseruyngs. Therfore we must
take hede whan we pray for temporall
thynges that we desyre no more but as
necessite requyret. Whan we pray for
vertues that we may be free fro spurete
that is to say that we desyre nat ver-
tues to make ostentacion and boistynge
therof. And whan we pray for the lyfe
eternall / that we nothyng presume of
our owne merites or deseruynges: but
onely on the greates mercy and goodnes
of god. And to my purpose that we
shulde refere all these synally to the
laude and praise of hym that dyd create
and make vs / it appereth well by the
wordes of saynt Augustine in his xx.
vnielic where he sayth: That no true
christian shulde desyre to haue all tem-
porall and transitory thynges: But all
the effecte of his intencion and prayer
shulde be the eternall beatitude / where
as he may laude and prayse his crea-

four and make perpetually with all
his sayntes. And whan it pleaseth god
to geue vs tēporall goodes accordyng
to our prayer/than shulde we geue hym
due thanks for them/and whā it plea-
seth hym to take thē fro vs: yet neuer-
theles shulde we thanke hym. And in
this parte kepe vs indifferent to be con-
tented whan it shall please hym to take
them fro vs. But let vs pray deuoutly/
hertely / and instauntly / that he neuer
take hym / hym selfe nor his grace fro
vs.

C For whome we shulde pray
Capitulo. xiii.

It is a laudable custome in the
churche of Chryste to pray for thre
states or degrees: in the whiche be con-
teyned suche persones for whome it is
necessary to praye. That is to say the
spiritualte the temporalte/and the sou-
les in purgatory. The churche doth
nat cōmaunde vs to pray for them that
be in heuen/for they haue no nede ther-
of, For for them that be in the paynes
of hell/for to thē praiet can nat profyte.

But we shulde pray for them that be in
this worlde lyuyng / and for the soules
that be in purgatory. Fyyste we shulde
pray for the spiritualte/ as for our holy
~~father the pope~~ with all his subiectes :
ministres of the churche / and specially
for the bysshope our diocesan/ and suche
as ynder hym hath the cure of our sou-
les. Secundarily we shulde pray for the
temporalte/ and specially for the kyngs
grace / with all suche that vnder hym
be rulers and gouerners of the realme.
And in this parte euery man if he be of
the temporalte / ought pryncipally to
pray for hym selfe. And if he be of the
spiritualte lyke wyse to do in that parte
and than for his parentes/ kynsfolkes/
and benefactours / and than generally
for all other christians: both good and
bad/ as sayth saynt Augustine in the be-
gynnyng of his thyrde sermō on the. xii.
sonday after the Trinite. For the good
that they may profyte and encrease in
goodnes. For the bad that they may
haue grace to amende. Also well done
it is to pray for heretykes and infydeles
that they may haue grace to forsake
theyr errours and infydelite/ and be re-

refiled and brought to the verite of cris-
tten sayth. Besydes these our sauoure
Christe byddeth vs praye for our ene-
mies that do persecute and trouble vs.
And surely so we haue great cause. For
if we take theyr persecutions patiently
for the loue of god / they shall greatly
augment and encrease our crownes and
rewardes in heuen. Nowe to make a
short conclusion in this parte / we shulde
pray generally for all thyngs necessary
to be prayed for. Thyrdly we shulde
pray for the soules that be in the paynes
of purgatory / and therefore it is writen.
Sancta ergo et salubris cogitacio. &c.
It is an holy and a holisome thought
to pray for the soules that be deed / that
they may be deliuered from payne in-
flicte for theyr synnes. And saynt Au-
gustine sayth in his. xliii. sermo ad fides
in Heremo. ** Ora ergo p defunctis. &c.*
Pray for the soules of the that be deed.
And whan they come to the lyfe eter-
nall / they wyll nat forgete to pray for
you. But in these dayes there be many
heretykes that saye and affyrme that
there is no purgatory / in the whiche the
soules of them that bene departed fro

ii. Mas
cha. xij.

The pom.

f. v.

this lyfe be purged fro the fylthynges of
synne. But anone as they departe they
go eyther to heuē or to hell. I myght
bryng in diuers autorites of holy scrip-
ture to confute this false opinion with/
but as now I wyl let them passe/part-
ly bycause that of late catholick and
grete famous wryters in theyr booke
lately compyled: hath confuted suche
opinions / moche more strongly than
my simple lernyng is able to do. And
partely bycause it was my purpose in
the begynnyng to wryte this poore trea-
tyse as an erudicion of praye to suche
as haue but small or none vnderstan-
dyng in holy scripture/and nat as a co-
futacion of heretykes. But I wyl be-
seche you all my spirituall frendes for
whome I haue taken this laboure / in
the blyssed woundes of our sayoure
Jesu christe / if ye here any psones speke
eyther of this / or of any suche other
false erroneous opinions: that ye gyue
to them no credence / nor argue ye nat
with them in the cause if they be lerned
and ye vnlearned / lest peradventure they
myght seduce your intelligēce by sub-
tyll argumentes: apperyng to your na-

trall reason as they were true / whan
it is the contrary. But rather with-
dawe your presence fro theyr compa-
ny / discussyng nothyng in your mynde
that exceedeth your lernyng / but meke-
ly and stedfastly beleue as the churche
of Christe doth instructe you. And as
holy doctours and sayntes inspyred
with the holy ghost hath lefte here de-
hynde them on this erth for our crudi-
cion. I wyll speke nomore of this ma-
ter now / but tourne agayne to my pur-
pose / desyryng you euer in your deuoute
prayers to remembre the soules in pur-
gatory / and specially the soules of your
parentes / kynnsfolke / and frendes / and
benefactours. And of your beynygne
charite for those soules the whiche I /
your poore seruaunte and heedman am
mooste bounden to pray for. And gene-
rally for all the soules in purgatory /
that it wyll please almyghty god of his
infinite mercy to release them fro theyr
paynes and take them to his great glo-
ry and toy / the whiche the same god om-
nipotent graunte to vs all immediatly
after that we departe fro this
lyfe. Amen.

How he that wyl haue his pray-
er ascende to god must make
it two wynges. **¶**

Capl. xiii.

**Ser. lx.
de tem-
pore.**

Saynte Augustine sayth that who
so euer wyl haue his prayer fle or
ascende to god / must prepare for it two
wynges : that is to say / fastyng and al-
mes dedes. And saynt Bernarde in his
fourth sermon vpon the Epiphany of
our lord assymeth the same / callynge
these two wynges affliction of the fleshe
and cōtempte or dispysyng of the world
And though these two doctours dyscre
in the wordes : yet do they conecorde in
the signification of them. For fastyng
is an affliction or punysshment of the
fleshe / and gyuyng almes is a dyspy-
syng of the worlde. For ye shall se
but fewe men that hathe greate affec-
tion and loue to the goodes of the world
that wyl vse moche to gyue almes.
But the lesse affection that a man hath
to worldly goodes : the more large wyl he
be in gyuyng almes. These doctours do

say that whan a deuoute prayer hath
these .ii. wynges : it wylle flye in to heuen
swyftly / and there without doute it shal
graciously be herde . wherfore I wylle
exhorte every deuoute persone discretly
to vse fastyng and gpyng of almes.
But perchaunce some man wylle say to
me. I am aged or greatly diseased with
infirmities and seekenes that I may
nat fast . Also I am so poore that I am
nat able to gyue almes / howe than
shulde I prepare these .ii. wynges for
my prayer . As to the fyrste I make
this answere saynge / that abstinence
and fasting was nat ordeyned for suche
as be of greate age / nor for suche as be
moche vexed with infirmities . But it
was ordeyned for suche persones as be
lusty and strong to subdue and chastise
that superfluous fyresnes of the fleshe /
that by the meanes therof the sensuall
appetites may be the better subged
vnto reason . wherfore if you that be a-
ged or vexed with infirmities haue a
good mynde to fast if ye were able ther
to. I doute nat but almyghty god wylle
accepte your good wylle / as if ye dyd p-
fourme the thyng in dede. This I speke

*The.
corporall
and spiri-
tuall fast.*

of corporall abstinence or bodily fasting
But there is a nother called spirituall
abstinence / that is to absteyne fro vyces
and synnes: in the whiche a man hath
bene accustomed by a longe season. He
that is tolde or seke may kepe this ab-
stinence / as well or better thā he that is
lyght and strong. And this every true
emstien man is bounde to kepe as wel the
olde as the yonge: the seke as the hole.
The other that is to say corporall ab-
stinence is ordeyned as for a meane or
helpe to this. The other is good and p-
fyttable for suche as be able to kepe it /
but this is the better and more pfyte /
and it shulde be obserued of every yson
wherfore if the olde & seke persones kepe
this abstinence in dede / and the other
in wyll / that is to say / that they wolde
be glade to kepe it if they were able / it
is nat to be feared but they do sufficient
ly ppare this one wyng of prayer. And
if the other persones that be lusty and
strong in theyr bodies do wysely & dis-
cretely obserue both corporall and the
spirituall abstinence / thā do they also on
theyr parte well prepare this one wyng
of prayer. As to the seconde where the

seke man sayth he is so poore that he is
nat able to gyue almes. I make this an
swere / saynge that after the mynde of
saint Augustine there is.ii. maner of al-
mes : the one is to forgyue them herte-
ly that hath offended you. Or after saint
Gregory / to gyue instructiō of vertues
to them that be ygnorant / to gyue coun-
sell to the that haue nede therof to giue
consolacion to them that be comfortles /
and so forth of other lyke. And this ma-
ner of almes he that is in pouerte / for
temporal goodes / may gyue as largely
as he that hath great riches and world-
ly substance. The other almes that saint
Augustine spebeth of / is to gyue meate
to the hongry / drynke to the thursty /
clothes to the naked. &c. To gyue this
almes counceylleth vs our lord spe-
kyng by his prophete I say / where
he sayth . . . *Frangite esurienti panem
tuum.* &c. That is to saye. Breke thy
breaue to hym that is hongry. Gyue
hospitalite to the poore people that la-
boure in iourney . . . And whan thou
seest a man that is naked / gyue hym
clothes. ¶ It belongeth specially to
the ryche man to gyue this almes /

2. maner of
almes.

¶ Omelia.
xlii.

Ca. lviij.

Luc. xxi.

Ca. iiii.

but nat onely to him. For the poore mā
that hath but lytell substaunce / if he
gyue parte of that with a good wyll / he
shall haue as greate a rewarde of god /
as the ryche man that gyueth greate
and large almes. And this appereth
well by the wordes of our saypoure
Christe in the Gospell of Luke / where
he sayth / That the poore woman that
offred but two mytes / the whiche be a
ferthyng / offred more than all the riche
men dyd / and yet euery one of them by
large gyftes dyd offre. And if a man be
so poore that he hath nothyng / yet if he
haue onely a good mynde / and wolde
be glade for the loue of god to gyue al-
mes if he had worldly substaunce / his
mynde wyll be accepted for the dede.
Nowe than it appereth well that euery
man both poore and ryche may gyue
almes both spirytually and corporally /
as I haue before sayd. wherfore my de-
uoute frendes I wyll exhorte you to fol-
lowe the counsell of the holy mā Thoby /
where he sayth. **¶** Ex substantia tua
fac elemosinā. **¶** Of thy substaunce loke
that thou gyue almes / and tourne nat
thy face away fro any poore man that

doth aske the / and than our lord wyl nat tourne his face fro the. Haue mercy and pyte on the poore / and gyue to them almes as thy goodes wyl extēde. If thou be ryche and haue grete substance: gyue than a large almes. If thou haue but lytell yet gyue parte ther of as thou mayst / with a good wyl. If thou haue nothyng / yet at the leste loke that thou haue a good mynde. This doyng thou shalt spare for the a grete reward in the day of necessity. For almes wyl delyuer the fro all synne / and from deth that shulde folowe therbypon. And it wyl nat suffre this soule to come in derkenes / but it wyl gyue the a grete hope and truste of saluacion / whā thou shalt appere tofore the face of god omnipotent. Also vnto this exhorteth vs our maister Christe in the .xi. chapitre of Luke sayng. ** Date elemosinam: et ecce omnia munda sunt vobis.* Gyue ye almes / and than all thynges be clene to you. For it is wrytten. ** Elemosina Eccl. iii.* resistit peccatis. Almes doth resiste vice and synne. wherfore it foloweth in the .vii. chapitre. ** Elemosinam facere ne dispicias.* Dispyse nat to gyue almes.

But as it foloweth. **¶** Conclude cle-
mosinam in sinu pauperis. &c. Pryuely
put thyne almes in to the bosome of the
poore man / and thā it wyl pray for the
to god. For as it is in the thyrde chapi-
tre of the same boke. **¶** Sicut aqua ex-
tinguit ignem. &c. Lyke as water doth
quench the fyre / so almes doth quēche
the payne ordeyned for synne. wherfore
my intierly beloued frendes I wyl ad-
uise you to vse ofte tymes to gyue al-
mes as I haue sayd tofore. And than
ye shall pfitely make the seconde wyng
of prayer. The whiche praier set aboute
with the other wyng of abstinence and
this wyng of almes wyl ascende & as-
cend quykely vnto the celestiaall countrey /
and there prepare for you a mansion or
dwellyng place / in the whiche ye shall
reste perpetually: with all blyssed an-
geles and sayntes: groupng reuerence
and honoure / laude and prayse vncea-
syngly / to the moste glorious Trinite.

¶ Qui sit honoz et gloria per infinita
secula seculorum. Amen.

¶ Thus endeth the treatise called the
Commander of prayer.

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